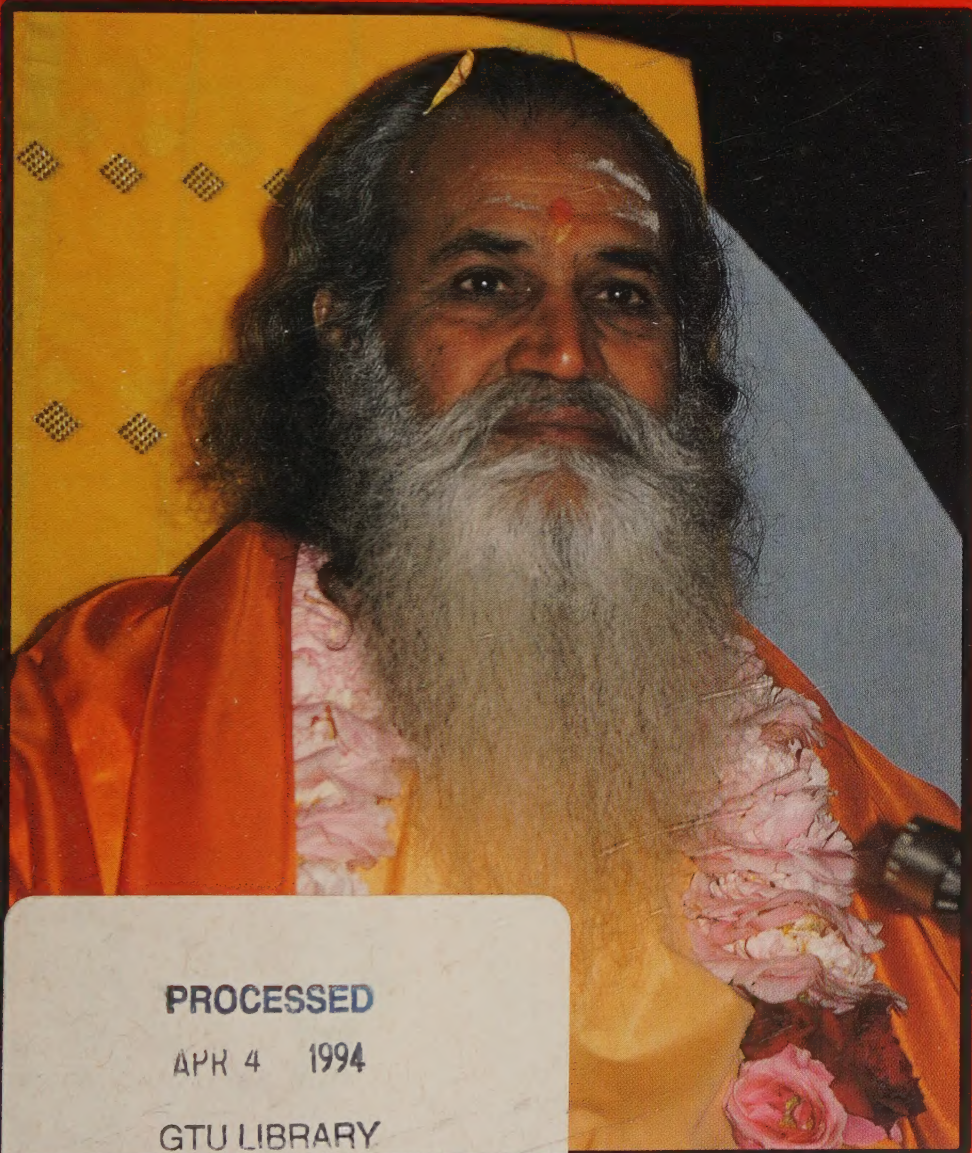


# Y Integral Yoga®

THE TEACHINGS OF  
SRI SWAMI SATCHIDANANDA

Winter 1993  
\$3.75

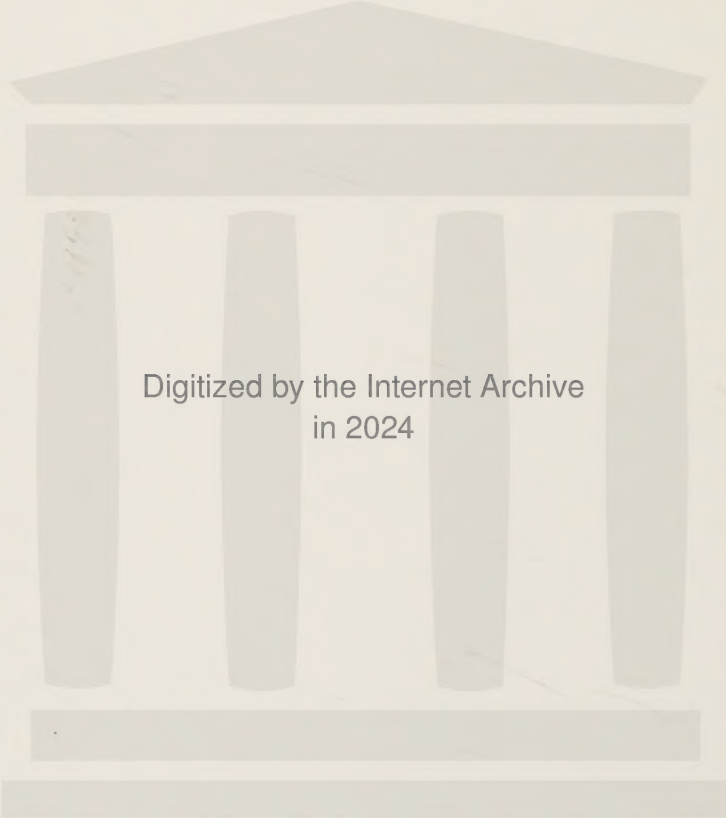


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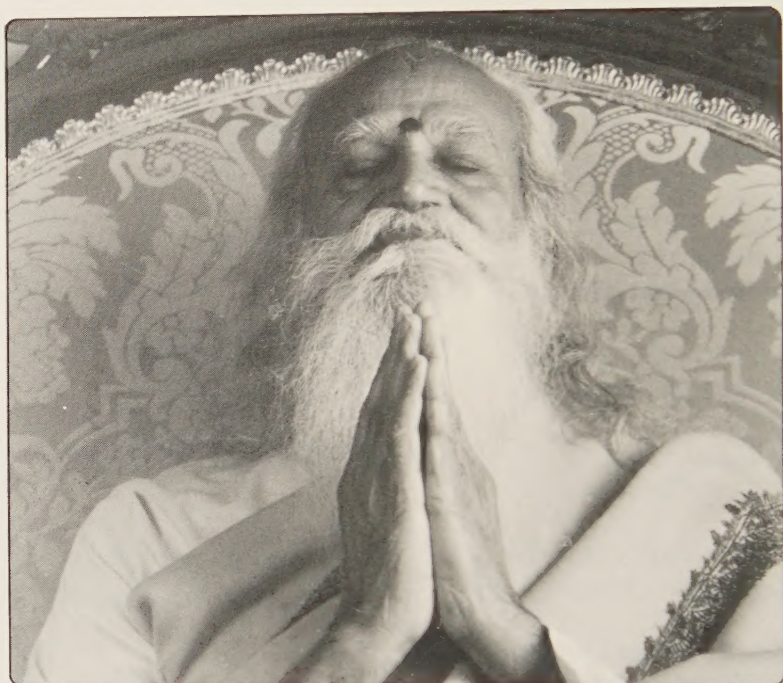
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# DEDICATION



When you know who you are, you are enlightened.  
In that Self-realization, the darkness of ignorance  
disappears in the light of true knowledge that shines  
like the sun, revealing the Supreme.

— *Baghavat Gita* (V, 16)

There's only one universal truth.  
That's the great advantage of realizing one's own true Self.

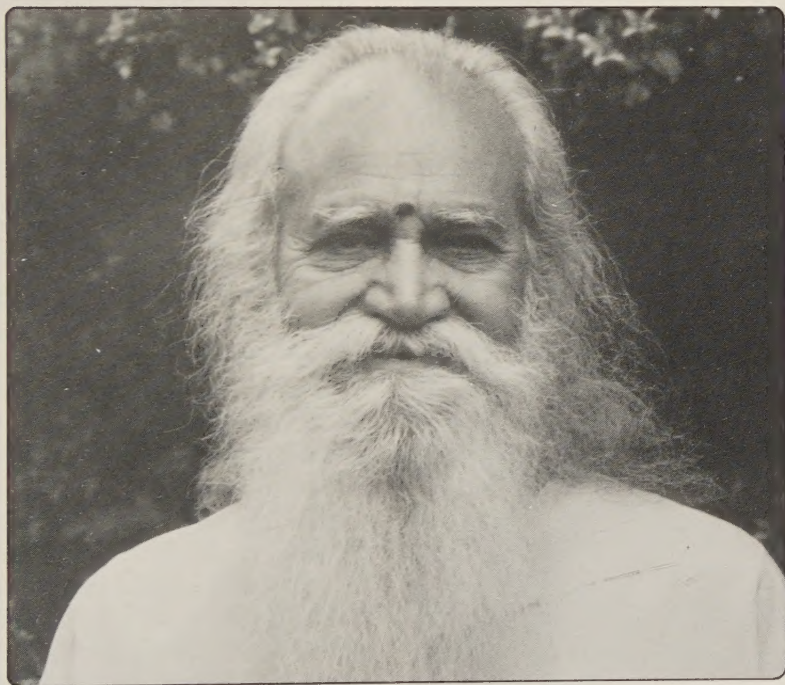
— *Sri Gurudev*

*We humbly and joyfully offer this issue of Integral Yoga magazine  
in honor of the seventy-ninth Jayanthi of  
H. H. Sri Swami Satchidanandaji Maharaj.  
In the light of his supreme wisdom and unconditional love,  
we march toward the goal of Self-realization.*



# A MESSAGE FROM SRI GURUDEV

*Our beloved Sri Gurudev underwent surgery late in November for an aneurysm in the abdominal aorta. The surgery was successful, and a complete recovery is expected. Sri Gurudev is recuperating at home, and doctors estimate a six- to eight-week recovery period. In the meantime, your cards and prayers are most welcome!*



Sri Gurudev would like to take this opportunity to thank everyone for the flood of love and prayers that he has been receiving during this time.

As you can all imagine, because of the large number of cards and faxes coming from around the globe, it is not possible to thank everyone individually. Therefore, Gurudev has asked us to let you know that each and every one of your kind thoughts and prayerful wishes is contributing to his recuperation. And he sends you his love and blessings. ■





## INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. In these centers the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yoga - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also available.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the Audio-Video, Publishing and Distribution departments, the Fine Arts Society, the elementary school, an affiliated Credit Union, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine), a shrine dedicated to the Light of all faiths and to world peace, is open to the public and is located in Yoga-ville, Virginia.

For more information, to arrange an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

## LETTERS TO

You have no idea how your teachings have been changing my life.

I wrote to you several weeks ago, but things have been transforming to the point that everyone notices it, including my family, co-workers, boss, and patients. I have an entirely different approach to my job. I am an office manager in the office of a neurologist, to whom I've been teaching Yoga because we have so many patients with "rheumatological disorders" who are given anti-inflammatory medications and sent on to passive physical therapy.

I've just completed a conversation with one of our patients, a woman who has *myasthenia gravis*. She is not an old woman but feels that she is too old to change. I spoke with her for a long time (something my boss doesn't always understand) and conveyed to her your teachings about mental adjustment, changing your mind's focus, and finding your spiritual path. She told me that she was too old (66!!!), and I got up and hugged her and said, "There is no such thing as age in the infinite; you can change your life any time you want, but you have to do it." She told me that she loved me and, literally, fell apart.

I suppose that what I am trying to say to you is that I wish there were more people who would open up to Integral Yoga, because there is so much spiritual waste. In so-called Western medicine, you go to the doctor, he



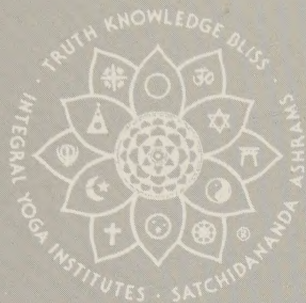
# SRI GURUDEV

gives you pain pills (believe me, I know), and you come back four weeks later only for more pills or for a different prescription. The responsibility for the patient's health is never put back on the patient! What good is passive physical therapy if the patient doesn't keep up what he or she has learned after leaving the doctor's office? Don't get me wrong. My life was saved, through the Divine, by a physician of Western medicine, but, I do believe, it was also because of my prayers, devotion, and discipline. I was not going to let the disease get me. Now, if I tell a doctor that I have *lupus*, he'd deny it. He'd say, "You have no range of motion problems, you can touch the floor (that's the big test here), and you can lift your legs.

I want you to know, with all of my heart, how you have changed my life, my approach. When I go to bed at night, I especially love to listen to your tape on "Transcending Anger and Depression," to everything you say—you are so human and so Divine!

I just thought you should know that you touch lives even when you are not physically present; your *prana* is powerful. And I thank God, in His many forms, every day, that I finally discovered you and your teachings. Om Shanthi.

—J. O. D.  
*South Euclid, OH*



## INTEGRAL YOGA MAGAZINE

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**SRI SWAMI SATCHIDANANDA** (called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. Dedicated to the ecumenical movement, his motto is: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely. Through every possible medium—lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the world—he shares his knowledge in the fields of education, religion, health and Yoga.







# SATSANG

## WITH SRI GURUDEV

**Q**uestion: If Siva is the destructive aspect, is it better not to relate to Him?

**Sri Gurudev:** No; it is not better. Destruction is a very important part of construction. In fact, destruction occurs before construction.

Destruction means cleaning away what is undesirable. For example, in ploughing the land, you take out all the weeds and rocks. It may look like destruction, but, actually, you're cleaning the land so that you can plant in the soil.

Construction always begins with destruction. You destroy something to get something else. For instance, the seed gets destroyed to become the tree. This is part of the natural course, so we need not worry about it. In a way, we have to invoke the destructive element first, and one should know what destruction is and be prepared.

The remover of all the obstructions is what we call the "destroyer." Therefore, it is always better to invoke Siva. Actually, in the Hindu tradition, Siva is part of a trinity—Brahma, Vishnu and Siva—and when He is named, Siva is called Rudra, and He is above Brahma and Vishnu. Brahma creates; Vishnu protects and preserves; Rudra destroys. Siva is, more or less, above all, supervising the whole show. And, sometimes, Siva, himself, performs all three acts: creation, preservation, and destruction. This means that the trinity is not different from Siva. In His aspect of creator, He is Brahma; in His aspect of protection, He is Vishnu; when He destroys, he is called Rudra.

To make an analogy, when you go to the

office, you become an officer. When you come home, you will become a papa or mama, a husband or wife. When you go to the club, you become a member. When you sit in the car in front of the steering wheel, you become a driver. Isn't that so? Thus, according to the function you perform, you get a different name; that's all. Ultimately, it's one and the same person.

**Question:** What is meant by the expression, "Marriages are made in heaven"?

**Sri Gurudev:** Marriage is a holy thing. That's why in the Bible it says, "Marriages are made in heaven." This means that it's a

spiritual act. That's why God created man and woman — man first, and to woo the man, He cre-

ated "wo-man." Otherwise, man would be a dry subject; he would be without a heart. So, He placed a heart in man by creating woman. We need two poles, positive and negative, to light a bulb. Similarly, if you can't use your own complementary polarity that is within you, you seek the help of that polarity from outside, through somebody else. There's nothing wrong in it.

Essentially, though, we are, ourselves, male and female, and we can experience sexual intercourse within ourselves, without another person, through the higher form of sexual intercourse: the union of Siva and Shakti within. Within you there is a Siva and a Shakti, the masculine and feminine, positive and negative principles, the Surya (Sun) and Chandra (Moon). When you experience the equilibrium between these two polarities, that's what you call the real sexual act

**Construction always begins with destruction.**



within you. Normally, the negative, or the feminine energy is way down the spinal column, and the masculine energy is way up in the crown *chakra* at the top of the head. By your practices, you are rousing up that feminine energy, which we call *Kundalini*, raising it up towards the spine to meet with the masculine energy, Siva. It is that "sexual" act that is found in *Tantra Yoga*. But there is another meaning for *tantra* in Sanskrit. It means *trick*. You can use *Tantra Yoga* to trick people; that is, if some people want to have sex and if, for some reason, in their situation they can't normally have it, they bring philosophy into it and say, "I'm practicing *Tantra Yoga*. Come on; let's go to bed." Actually, whatever it is, spiritual practice means that you raise above the physical situation, you transcend the body.

Again, in every cell, we have both the masculine and feminine principles. Even an atom has electron/proton, negative/positive, male/female. There is male/female in everything. Even in *pranayama*, the breathing practices, where *prana* goes upward and *apana* goes downward, bringing them together and letting them meet at one point, letting them find equilibrium. That is *Tantra*. And the scriptures talk about certain mushrooms in the body. Actually, they don't say "in the body." They say, "There is a mushroom. If you warm it up, the juice will come. Drink the juice, and you will become immortal." This juice is called *soma*, and in English there is a big volume written about *soma* juice. In fact, some of the professors at Harvard University traveled to Mexico and found *peyote*, a small mushroom, which they warmed up, extracted the essence, and made into LSD. They said, "This is *soma*—the modern way."

But the real *soma* is inside your skull. Your pituitary and pineal glands are the

mushrooms. The heat that you produce through your breathing techniques should raise up to warm the glands, and the hormones produced from those glands are what is called *soma rasa*. Sometimes, it's called the nectar, or the lotus honey from the *sahasrara*, the crown *chakra*. The scriptures say that once you drink that honey, you will become immortal. And it is that honey, *madhu* in Sanskrit, that is to be offered to Siva and Shakti when they meet. But in *Tantra Yoga*, when two people meet, they sometimes use a bottle of whiskey, calling it *madhu*. Unfortunately, people often use the very sacred and secret messages given in the scriptures—which they present in the form of so-called spiritual practices—to satisfy their lower tendencies.

It's really a sad thing to see in this coming age. Even the scriptures are misused. I lived with a swami called Sadhu Swamigal in South India. He was a great *tantric*. I never heard anything about physical sex. And Paramahansa Ramakrishna was also a great *tantric* and look how *Tantra Yoga* is presented by his disciples in their Vedanta centers. It takes time to understand *Tantra Yoga*, but in a sense every practice, even plain *Raja Yoga*, although Patanjali never mentions it, has *Tantra* in it. Without mentioning the name, you would have to have this Siva/Shakti combination. Without that there's no spirituality. Simply repeating a *mantra* is enough to get a *tantric* experience, because, ultimately, you have to have that experience and every practice will lead you to it. But the practice should be as safe and simple as possible; then, you can go without danger. It may take a little longer; it doesn't matter. Ultimately, your lower nature should get combined with the higher nature. Without that there's no spirituality. OM Shanthi, Shanthi, Shanthi. ■

*"Che non puoi quel che vuoi, quel che vuoi voglia"—  
he who cannot do what he wants, let him want what he can do.  
— Leonardo da Vinci*



# THE VISION OF THE LORD

by Sri Swami Satchidananda

*The following article, extracted from Kailash Journal, describes Sri Gurudev's experience as he set out to perform pradakshina, the devotional walk around the holy peak of Mount Kailash in the Himalayas, during a pilgrimage that began in May 1958 and concluded in August of that year.*

It is not practical to try to describe the appearance of the Lord. His divine person presents a different vision of heavenly beauty from every angle. It is no wonder that the people in this part of the world have so many names and descriptions for the Absolute: He has so many appearances and guises, and each devotee sees only the one from where he stands. The Lord who wears the Ganges on His crown appears silver. He who is covered in holy ash is white. He who has drunk poison to save His devotee from death appears blue. He also appears as black, red, orange, green, and as Light itself. In the center of the peak of Mount Kailash, the Lord appears in the simplest possible form, which is called Viswalingam. Although He manifests thus in a physical form, He is surrounded by ice and snow, and the devotee cannot get physically close to Him.

The *Puranas* tell that the person of the Lord is the synthesis of male and female—called Ardhanaareeswara—and that the left half of His body is the Holy Mother. This is also seen at Mount Kailash. The eastern wing of Kailash, which appears on the left, is the *sanctum sanctorum* of the Mother Ganges. If we take time to reflect on the idea that the Mother is part of God—or that He is both male and female at once—the truth of this becomes self-evident.

Nature is a combination of *jadam* (inert), the medium through which the essence

functions, and *chaitanyam*, the all-pervading consciousness, which we also call soul or Siva. In the individual, the body is the manifestation of nature through which the soul—or God—functions. Life cannot be expressed without the body; the body has nothing to express without the soul. Ardhanaareeswara represents this principle in form; it is Siva and Shakthi shown as one.

The Lord of Kailash is also known as Dakshinamoorthi. Here, under a white banyan tree, the Lord imparted knowledge through silence to King Janaka and the other devotees who sat at His feet. As soon as one sees His form in Kailash, love for Him wells up in the heart. Silence reaches and teaches him the very moment he sets his sight on the form of the Silent Teacher. The mind passes effortlessly beyond the bounds of time and becomes immersed in the boundless grace of God. That joy of knowing that the seer, the seeing and the seen are One is experienced.

He who has once seen the glow of the Lord will live in that happiness all of his life. How can we ascribe one colour, one shape, one quality to the Lord of the world, who is far beyond the colours, shapes and qualities of the world He created? The omnipresent Lord is not one whom we can limit with our imagination. Yet, He chooses to be the simple companion of the selfless devotee and so appears to him in various guises and disguises.

He appears golden throughout the dawn and silver in the hot noontime sun. In the evening, He appears emerald. The clouds that wind their way through the sky flow down over His shoulder like a river. All of these heavenly sights are fleeting images that pass within a few moments. We enjoyed them all with His blessings and soon reached the path that would lead us around His holy abode. ■





# SIVARATRI

by Sri Swami Sivananda

**S**ilent adoration to the Lord Siva, consort of Parvati, the destructive aspect of Brahman, known by the names of Sambhu, Mahadeva, Sadasiva, Visvanatha, Hara, Tripurari, Gangadhara, Nilakantha, Dakshinamurti, Chandrasekhara, Nilalohita, etc.; Who is the bestower of auspiciousness, immortality and divine knowledge to his devotees, and Who does *tandava-nritya*, or the Dance of Death, at the end of Time or cosmic *Pralaya*, but Who is in truth the real Regenerator and not the destroyer of beings.

*Mahasivaratri* means the great night consecrated to Lord Siva. *Mahasivaratri* falls on the *Chaturdasi*, or the fourteenth night of the dark fortnight in the month of *Magha* (February - March). The important features of this religious function are rigid fasting for twenty-four hours and continuous vigil during the night. Every true devotee of the Lord spends the night of *Sivaratri* in deep meditation, keeping vigil and observing complete fast. The worship of Siva consists in offering Him flowers, *bilva* leaves and other gifts, performing *abhisheka* with milk, honey, butter, curd, rose-water, etc., doing *akhanda kirtan* of "*Panchakshara*" *mantra*, performance of *Rudra Havan*, offering *laksharchana*, and so forth.

When creation had been completed and Siva and Parvati were living on the top of Mount Kailas, Parvati asked: "O venerable Lord! Which of the many rituals observed in Thy honor doth please Thee most?" "The fourteenth night of the new moon, *Krishna Paksha*, in the month of *Magha*, is known as *Sivaratri*, my most favorable *tithi* (date). My devotees give me greater happiness by mere fasting than by the ceremonial baths and offerings of flowers, incense, sweets, etc. The devotee observes strict spiritual disci-

pline during the day and worships me in four different forms in the four successive *praharas* (quarters), each made up of three hours of the night. The offering of a few *bilva* leaves is more precious to me than precious jewels and flowers. One should bathe me with milk in the first *prahara*, curd in the second, clarified butter in the third, and honey in the fourth. Next morning, he should feed the *Brahmins* first and break his fast after the performance of the prescribed ceremonies. There is no ritual, O Parvati, that can compare with this simple routine in sanctity."

In the *Santi Parva* of the *Mahabharata*, Bhishma thus refers to the observance of the *Mahasivaratri* by King Chitrabhanu, while giving discourses on *dharma*, resting on his bed of arrows.

King Chitrabhanu of the Ikshvaku dynasty, who was ruling the whole of *jambudvipa* (this continent), was observing a fast on the day of *Mahasivaratri* when the sage, Ashtavakra, came on a visit to the court of the king. The sage asked, "O king! Why are you observing fast today?" King Chitrabhanu explained his reason for observing a fast on that day. He had the gift of remembering the incidents of his previous birth.

The king said to sage Ashtavakra: "I was a hunter, by name Susvara, in my previous birth, and I eked out a living by killing and selling birds and animals. One day, I was roaming in the forest in search of animals and the search was far and long, the sun had set and darkness had come in, and I was not able to return home, and hence climbed up a *bilva* tree for the night's shelter. I shot a deer that day but had no time to take it home. As I was tormented by hunger and thirst, I was forced to keep awake the whole night. I was overcome with emotion when I

thought of my poor wife and children, who were starved and anxiously awaiting my return, and tears of remorse flowed profusely from my eyes.

To spend the lonely night, I was engaged in plucking and dropping down the leaves of the *bilva* tree. There happened to be a *Siva Linga* at the foot of the tree. The profuse tears that were dropping from my eyes (due to the thought of my starved family) and the leaves that I was plucking and throwing down (as a pastime) fell, perchance, on the *Siva Linga* down below. The day dawned, and I found my way home with the deer that I shot. I sold the deer and was thereby able to procure food for myself and the family. As I was about to break my fast, a stranger came to me and begged for food. I served him first and then partook of my meal. After several years, at the hour of my death, I saw two messengers of the Lord Siva who were sent down for the sake of conducting my soul to the abode of the Lord. I learnt for the first time, to my great surprise, of the great merit I had earned by the accidental observance of fast in the forest on that day, which happened to be *Mahasivaratri*, and the value of those chance offerings of flowers and dropping of tears. I lived in the abode of Siva and enjoyed divine bliss for long ages, and I am now reborn on the earth as King Chitrabhanu.

From the foregoing, it is evident that the Name of the Lord chanted in any way, correctly or incorrectly, knowingly or unknowingly, carefully or carelessly, is sure to give a beneficent result. The glory of the Name of the Lord cannot be established through reasoning and intellect. It can certainly be experienced or realized through devotion, faith and constant repetition of the Name and singing His hymns with *bhava* (feeling).

Singing of the Lord's glories, fast, vigil,

*japa* of His *mantra*, meditation of His *swarupa* (form)—all these form the various methods through which the *sadhaka* prevents the dissipation of energy and mental force and redirects the same, through sublimation, to the Eternal Source, the Lord Almighty. The mind is purified by constant

repetition of Siva *stotras* (hymns) and names of the Lord Siva and is thereby filled with pure and good thoughts. Chanting of hymns to Siva strengthens the good *samskaras* (impressions in the mind). "As

we think, so we become" is the adage. The mind of one who trains oneself in thinking good and holy thoughts develops a tendency to think of good thoughts. That person's character is molded and transformed by continued good thoughts. When the mind thinks of the image of the Lord during chanting of the hymns, the mental substance actually assumes the form of the image of the Lord. The impression of the object is left in the mind, and this is called *samskara*. When the act is repeated several times, the *samskaras* gain strength, and a tendency or habit is formed in the mind. He who entertains thoughts of Divinity becomes transformed actually into the Divinity itself. His *bhava*, or disposition, is purified and divinised. When one sings the hymns of the Lord, one is in tune with the Lord; the individual mind merges in the Cosmic Mind and, ultimately, becomes one with the Absolute.

The *sadhaka's* entire life should be dedicated to Siva. This whole life in the empirical world is "*ratri*," or night, for the true *sadhaka*, and here he keeps constant vigil and controls his ever-wandering mind and keeps the senses in check through constant meditation on the Omnipotent Lord. May the blessings of the Lord Siva be upon all *sadhakas* and may all attain *kaivalya moksha*, or eternal salvation. *Om Namah Sivaya.* ■



# OM NAMAH SIVAYA

by C. R. Sivarama Sastri

It was his sixteenth birthday. It was also supposed to be his last day on earth. But, for Markandeya it was just another day. He got up at dawn and went to the river. After bathing, at sunrise, he performed the worship of the Sun God. Then he went to the temple of Lord Siva, his *ishta devata*, or personal God.

He worshipped Lord Siva, also known as Mrutyun-jaya, or Conqueror of Death. He was filled with devotion and was a sight to behold. He entered into deep meditation, reciting the *mantra*, *Om Namah Sivaya*. At the appointed hour, Yama, the King of Death, came to take away the life of Markandeya. To his surprise, he saw Lord Siva blessing Markandeya: "May you be a *chiranjeevi*" (May you have eternal life).

Yama offered his salutations to Lord Siva and said: "Auspicious One! I came here to do the work that you have entrusted to me, which is to judge a person's actions in life and assign reward or punishment after death. Please tell me, what brings you here?" Lord Siva replied: "What you said is true. But Markandeya has followed the spiritual path that you taught to another daring teenager, Naciketa, ages ago. He has achieved the goal of spiritual practice—immortality—by My Grace. He has thus bypassed your domain." Yama said: "Such stalwarts on the spiritual path are rare indeed. Because of Markandeya's spiritual efforts, I got the rare privilege of seeing You. Bless me, O Lord," and he quietly withdrew. From that day onward, it has been customary to bless young boys, "May you be like Markandeya."

The story narrated above, in the tradition of the *Upanishads* and *Mahabharata*, reveals the path of spirituality followed by Markandeya. It is "sharp like a razor's edge

and is difficult to practice," as Yama says in *Kata Upanishad* (I, ii, 14). But sages and saints have mapped this path. Emptying the mind of its natural, worldly concerns governed by separateness and filling it with the Consciousness of the One Universal Spirit to overcome death and attain immortality is a proven method demonstrated in the Hindu religious tradition. The method is *Japa*.

*Japa* is a dynamic method of focusing the mind and directing it to God. It includes the repetition of the Holy Name, or *mantra*, and meditation on its meaning. The word and its meaning are inseparable, like Parvati and Paramesvara.

The five-lettered phrase, or *pancakshari*, *Om Namah Sivaya*, has been used as a *mantra* by devotees for several thousand years. The importance of the first word, *OM*, is emphasized by Sri Krishna in the *Gita*: "Of utterances, I am the single syllable, *OM* (X, 25). Its meaning is stated by Yama in *Kata Upanishad*: "*Om* is the highest symbol for Brahman and the firmest support for all seekers. Realizing it, one finds complete fulfillment of all one's longings" (I, ii, 16 - 17). Hence, all ritual worship begins and concludes with *OM*, which is used by all the sects in the Hindu tradition.

In the second word, *NAMAH*, *Na* stands for *nitya*, what is eternal, and *Ma* stands for *Maha*, or great. *Namah* also means salutations, love and respect for the deity, or living near the deity, feeling the presence of God, invoking or willing the presence of the deity for worship and surrendering one's will to that of the deity.

In the third word, *SIVAYA*, *Si* stands for *Siva*, or auspiciousness, and *Va* stands for *vaishvaknaraor*, fire which purifies the world. The fire removes the dross of self-will and

purifies our soul. *Ya* stands for *vajnasvarupa*, or “the form of the sacrifice.” As Sri Krishna says in the *Gita*: “Of *yagnas*, I am *Japa* (X, 25). Hence, *Sivaya* stands for the method and the goal, that is, *Japa* leading to *Siva*.

Thus, *Om Namah Sivaya* stands for the removal of the sense of separateness, the source of insecurity, fear and selfishness, and for the realization of the unity of life, the source of security, love and joy.

Many saints and sages have practiced

and proved the effectiveness of *Japa* by their lives and spiritual experiences. *Om Namah Sivaya* is a *mantra* sanctified in the Hindu tradition. Let us practice the proven method and follow in the footsteps of sages like Markandeya. We will then be led, on the two wings of *Japa*—namely, the word and its meaning—“from the unreal to the Real, from darkness to Light, from death to Immortality.”

Om Peace, Peace, Peace be unto us and to all the beings in the world. ■



“This death signifies nothing. For us believing physicists, the distinction between past, present and future is only an illusion. Even if a stubborn one.”  
—Albert Einstein, in response to the news of his friend’s death and shortly before his own.



# THE PARLIAMENT OF THE WORLD'S RELIGIONS: A MILESTONE IN THE INTERFAITH MOVEMENT

by Dr. Karan Singh



*The following article is taken from a talk given by Dr. Singh during the Jayanthi celebration for Sri Swami Sivanandaji Maharaj, held at Yogaville on 4 September 1993.*

Friends, a visit to the great dancing Nataraja at Yogaville has now become an obligatory, annual pilgrimage for me. As you remember, the dedication *puja* was held on 10 March 1989, and by 29 March 1990, Siva had started dancing. And, since then, I have been coming here every year. Before Siva came to Yogaville, I used to see Him every day. Now you see Him every day, and

I see Him once a year. But, nonetheless, the Divine Lord dances in the heart of all beings and in the heart of the cosmos around us.

Today, I am particularly happy to be here on the occasion of the birthday *puja* for the great Swami Sivanandaji Maharaj. I had occasion to meet him in Rishikesh in the early 1950s, and, indeed, he was a remarkable teacher. Not only did he, himself, become a beacon light for vast numbers of people in his own lifetime, but his disciples have continued the work of spiritual regeneration around the world. For example, Swami Chidananda Saraswati, President of the Divine Life Society in Rishikesh, where Swami Sivanandaji lived, is doing an excellent job. And Swami Satchidanandaji Maharaj, through Satchidananda Ashram and through all the activities that he is undertaking in India and in the United States, is also helping to spread the message of spiritual realization, peace and harmony.

Moreover, a little earlier this year, during the end of May and early June, I went to South Africa. I was asked by the government of India to go to South Africa for the centenary of Mahatma Gandhi's arrival there. And in Durban, South Africa, the Divine Life Society is run by Swami Sahajananda, who is doing extraordinary work there. Similarly, I went to Malaysia last year and met Swami Sharadananda, also a disciple of Sivanandaji Maharaj. So, Sivanandaji

Maharaj was one of those people who was not only great himself, but who has also produced great disciples, thereby continuing the lineage up to the present day.

The Guru in our tradition, as you know, is always given a very high place. As the *slokas* say: "That Divine Force and Power pervade the entire cosmos; we bow down to the person who gives us a glimpse of that Power." And:

"The one who, with the collyrium of wisdom, removes the darkness of ignorance from our eyes, we bow down to that Guru." There are numerous, beautiful *slokas* in Sanskrit that are dedi-

cated to the Guru because the Guru is looked upon as an embodiment of the Divine, because he points out the path to the Divine. And I am very happy on this occasion to be able to pay my homage to Swami Sivanandaji Maharaj and also my respectful greetings to Swami Satchidanandaji, who is at this time meeting with devotees in the Midwest.

Recently, I met Swami Satchidanandaji in Chicago at the Parliament of the World's Religions, which turned out to be a truly remarkable event. There were about six thousand participants. Approximately fifteen hundred delegates were drawn from all the religious traditions, and there was an assembly of about one hundred fifty spiritual leaders. There were dozens and dozens of meetings, and the program was beautifully organized. The catalogue of events for the seven-day conference is, itself, a book. It was impossible to attend all the events because so many were going on at the same time, and, as most of us have not yet mastered the art of being in two places at the same time, we had to choose, which was very difficult. I, myself, spoke on five occasions.

My first presentation was in the capacity

**There are numerous, beautiful *slokas* in Sanskrit that are dedicated to the Guru because the Guru is looked upon as an embodiment of the Divine, because he points out the path to the Divine.**

of Chairman of the Auroville Foundation. Sri Aurobindo, the great *savant* and philosopher of modern times, lived for many years in Pondicherry, India, and his vision and that of the Mother, the woman who was his collaborator, was of Auroville, an international city, an inter-communal, interfaith, inter-linguistic and multi-religious community. And I would urge those of you who do get to the

south of India to make it a point to visit Pondicherry. The Temple to the Mother, which the Mother had seen in a vision, is complete now, and it is really something quite unique. It is an enormous white dome with twelve

pillars. In the middle, there is a huge crystal, which was fabricated in Germany, and one ray of the sun falls upon that crystal through a heliostat. The heliostat follows the sun around, and it lights up. It is really something worth seeing. My first presentation at the Parliament of the World's Religions was called "Welcome to Auroville."

My second presentation was in the capacity of Chairman of the Temple of Understanding, which is one of four major interfaith groups working around the world. That speech was entitled "Interfaith Harmony in the Global Society," and I highlighted the importance of interfaith harmony and dialogue in the global society into which we are moving. I pointed out that religion remains an important motivating force for human beings but that religion has also been a source of great conflict, hatred, bigotry, fundamentalism, of executions, burnings, pogroms, and all sorts of terrible things, which have been done in the name of religion; therefore, while we don't have to discard religion, we do have to move onward to a new dimension of religious harmony and dialogue. And that was really what the Chi-



cago Parliament was all about.

My third presentation was on Hinduism, specifically on the teachings of *Vedanta*. It was those principles that Swami Vivekananda, a hundred years ago, articulated during the Parliament of Religions in 1893 in Chicago. There's a strange notion that the Parliament was organized by Swami Vivekananda. The fact of the matter is that he wasn't even invited. Many of you know the story. Swami Vivekananda had a great inner command to go to the Parliament to spread the message of his master, Sri Ramakrishna. So he went. With considerable difficulty, he went across the ocean, and he landed in Chicago. He knew nobody. He found his way to the railway station and sat there in an empty box.. (I believe that the great Nataraja also arrived at Yogaville in a box, and someone told me today that when the box was opened, everyone was astonished!) Just at that time, a good American lady opened the window of her train compartment and saw this strange man, dressed as a Hindu monk, seated on the platform in an abandoned box. She asked him who he was, and he said that he had come all the way from India to attend the Parliament of World Religions. This woman just happened to be an influential person, and she was able to get him an invitation to the Parliament. And, today, the Parliament is remembered largely because of Swami Vivekananda.

At the conference, Swami Vivekananda made a tremendous impact. He spoke of *Vedanta*. He spoke of the universal message, of the all-pervasiveness of the Divine. He explained that not only the speck of dust that we call planet earth but that the billions upon billions of galaxies in the unending universe are all permeated by, illuminated by the same Divine Force.

One of the striking features of this year's Parliament was the large number of people from India, representing Hinduism, Sikhism,

Jainism, Zoroasterism, Islam, Christianity and Buddhism—seven religions. Half the delegates, I think, were Indian, but they all belonged to different religions. That was the extraordinary thing about it. There was a strong Indian presence in Chicago, but it was an interfaith presence. Ultimately, the delegates came up with a statement called "Towards the Global Ethic," which is going to be published and circulated.

So, the Chicago Parliament is a milestone in the interfaith movement. Of course, this movement has been going on for the last hundred years, and there are already a number of organizations; but Chicago gave us a

boost, and our hope is that it will be a booster rocket so that the interfaith movement will really grow. I'd like to think that in the same way the environmental movement has advanced from the periphery to the center of human consciousness, similarly, the interfaith movement, in the next ten or fifteen years, will progress into the center of human consciousness. This is very important because we are at a critical juncture in the long and tortuous history of humanity on this planet. And, at this time, we need the faith that religion gives us. Faith is very important.

You may have all heard the rather amusing story about the man who slipped into a crevice. This man was going on a trek, and he slipped into a crevice; there was a sheer drop below, and he was hanging and clinging onto a branch; the branch was beginning to break, and the man was desperate, so he called up to heaven: "Help me; is anyone there?" And a voice answered, "Yes, my son. Let go of the branch, and I will bear you up." There was dead silence for a minute. Then the man shouted, "Anyone else?"

The point is that we are not prepared to make that act of faith—leaving the branch—you see? If we could only have that amount of faith, like the faith that Swami Sivananda

**There is only one Light that does not cast a shadow. That is the Light of the Divine.**

had during that episode in his life when he decided to throw in his lot with the Divine, to take that decisive turn, to make that critical and crucial decision. Once that decision is made, then the *sadhana* [spiritual practice] proceeds by the grace of the Guru. But no matter what path we are on, we are moving toward the Light, and it is the Light that is the basis of all religions.

However, we must also remember one point. One of the great philosophers of our age, Carl Gustav Jung, said that the task of humanity in this age is to integrate the shadow. And where is the darkest shadow? Opposite the brightest light. The bright glare of materialism and of our sensory objects cast a dark shadow and that shadow is within us and it is that shadow that we project outwards; therefore, we see increasing turmoil and tumult in the world.

There is only one Light that does not cast a shadow. That is the Light of the Divine. The *Upanishads* describe it as "the being the size of a thumb, seated in the heart, behind the heart *chakra*." That is the place where, traditionally, the Light is to be meditated upon. That Light does not cast any shadow. It is, therefore, that Light that we have to find. And it is that Light alone that can illumine our path as we go onward on the very difficult, razor-edged path ahead of us.

It is not an easy path, but it is the path that has to be trod. And I am delighted that here, in this beautiful community, there is such good spirit that Lord Nataraja is dancing here in bliss in the Blue Ridge Mountains. I pray to Him that He bestow His blessings upon all of you. I hope to see Him again next year, but, meanwhile, I hope that I am able to seat Him in my heart. ■





# YAMA/NIYAMA:

## TOUCHSTONES ON THE PATH

### Part IV of a four-part series

by Kumari de Sachy



In the last issue, we completed *Yama*, or abstinence, the first limb of the eight limbs of *Ashtanga Yoga*. In this issue, we will proceed to the second limb, *Niyama*, observance.

#### Saucha

The first step, or quality in *Niyama* is *saucha*, purity. We practice *saucha* to develop a clean, clear mind so as not to misuse the powers that we acquire through concentration and through all the other practices as well.

To purify our minds, we must continually analyze our every thought, word and action. We must vigilantly observe our patterns of thought, speech and behavior as we journey toward Self-realization. Through this process, the heart also becomes pure, and as Lord Jesus taught, "Blessed are the

pure in heart, for they shall see God." So, a pure heart and a pure mind go together.

Of course, inherently, we are already pure, each and every one of us. For, after all, we are made in the image of God. But as we travel along the road of life, we tend to pick up plenty of dirt along the way, and our Divine Image becomes sullied, covered over with the grime of egoism, and, often, we get to a point where we can no longer recognize or remember who we really are. We may begin to identify with our body and even come to worship it. However, the body, itself, is filled with dirt; it is constantly eliminating impurities. Therefore, when we perspire, we cover up the odor with deodorant and perfume; when we get a blemish, we cover it up with makeup. But haven't you noticed that every time you cover up the dirt, it returns, again and again? Of course, this is not to say that one should disdain the body. Rather, at this particular stage of discrimination, the spiritual aspirant, for the sake of a higher goal, develops a natural disinterest in the body, as well as a disinterest in intercourse with other bodies. Ultimately, with Realization, comes the perception that the body is the Temple of Divine Consciousness, that it is in fact nothing but that Divine Consciousness.

Once you understand the nature of the body, then your heart is purified, and when your heart is pure, you are always happy, always content. Concentration of the mind comes automatically, the senses are controlled, and then you are fit for Self-realization. These are the benefits of *saucha*.

## Samtosha

The second observance is *samtosha*, contentment. When we practice *samtosha*, we automatically become joyful, because when we are content with who we are, we can readily serve others, and this is our first priority: to serve.

Do we ever hear a cat complain, "Oh, I wish I were a dog. What a better life a dog leads"? No. Of course not. Only human beings become discontent with who they are or what they have. That's our egoism, our selfishness.

When you understand that there exists a Higher Power that knows exactly what you need—and what you deserve—

when you have that kind of faith, then you also realize that you don't have to run after things or name or fame.

Contentment means that you neither like nor dislike anyone or anything and that you accept both pleasure and pain with equanimity. If you win, you're happy; if you lose, you're happy. You realize that you don't need to look outside yourself, to others, to things, to situations, to be happy. And with contentment comes permanent peace. And with that peace, you will be able to serve the entire creation. You will be a beautiful instrument in the service of God.

## Tapas

Another practice that facilitates purification of the body, mind and spirit is *tapas*, austerity. *Tapas* literally means to burn. Through the physical *tapas* of fasting, for example, we burn up fat and toxins. Likewise, through mental *tapas*, we burn up old impressions. Through verbal *tapas*, that is, by observing silence, we learn to control our speech. When we burn, we feel heat and pain. So *tapas* also means to accept suffering. Remember? "No pain, no gain."

Spiritual aspirants are courageous. Like lions. They never run from pain. Indeed, they welcome it, understanding that pain is a friend working to purify them. Personally, I like to think of pain as Mother Nature's scrub brush.

In any case, experience teaches us that if we run away from suffering in one situation, we will experience it in another, maybe even more difficult situation, because Mother Nature's job is to clean us, and, as a conscientious and loving Mama, she will

surely find us, wherever we might try to hide—and she has many helpers! For example, if you truly understand this principle,

you will never be angry with anyone who abuses or insults you, because you will see that person as Mother Nature's beautiful instrument. So, in the name of austerity for the sake of spiritual growth, accept suffering, but, on the other hand, never cause suffering to anyone. Adapt, adjust, accommodate. Bear insult and injury. As Master Sivanandaji teaches, this is the highest *sadhana*, the greatest spiritual practice, because suffering purifies, it refines us.

Sometimes, though, we also need to be reminded of our spiritual goals and we may need guidance along the way. The scriptures and other spiritual books, as well as the study of the saints' lives, point us in the right direction. And this practice is called *svadhyayad*. *Svadhyayad* may also include attending spiritual talks, workshops and programs, and *svadhyayad* also refers to our own personal *sadadhana*, or the spiritual practice into which we have been initiated, which, itself, becomes study when performed regularly, earnestly, and for a long period of time. For instance, if our practice is *Mantra Japa*, the repetition of a *mantram*, or sound vibration, it is by constant effort



that we, ultimately, receive a vision of the Lord in the form of the deity connected to that particular *mantram*.

And now we reach the last *Niyama*, *Isvapranidhanam*, or total surrender to God, or the Supreme Being. *Isvapranidhanam* refers to a life of total dedication, where we offer everything up to God or to humanity or to the world in general, for the entire creation is God. By our attitude, everything that we do can—and does—become worship. Once we surrender to God, once we give everything to God, we become renunciates, because we possess nothing. Then, we have nothing to worry about. Mentally, we have no attachments. We are

not even attached to the fruits or results of our actions. We have nothing to gain, nothing to lose. We are free, carefree—lighthearted and happy. This is tranquility, serenity, peace, continuous *samadhi*, the superconscious state. This experience is possible only when you are free from all attachment, when you dedicate everything to God. And you will be happy to know that Sri Gurudev, in his commentary to Patjanjali's *Sutras*, says that *Isvapranidhanam* is an easy path. In this light, Gurudev refers to the *Bhagavad Gita*, where Lord Krishna plainly counsels: "Do everything in My name. Then you will get peace and joy."

Finally, Sri Gurudev teaches us that by practicing just one of the virtues that constitute *Yama/Niyama*, all the other virtues will

follow. And, as noted earlier in this series, all these virtues are interrelated, their common denominator being the realization of the true Self through the elimination of selfishness. When one is purified, polished and perfected, then concentration, meditation and *samadhi* all come. In fact, when even one virtue becomes our very nature, then the mind becomes pure and serene and, automatically, we will be meditating always.

To this end, I would like to offer a recommendation from my own experience.

Years ago, when I was a student in the Integral Yoga Advanced Teacher Training Course, one of the highlights of that program was that each day

there appeared on the blackboard one of the virtues of *Yama/Niyama*. We were invited to focus, all during that day, on the particular virtue, observing and analyzing how we thought, how we spoke, how we acted and reacted with respect to this particular *Yama* or *Niyama*. I can honestly say that by the end of the course, self-knowledge increased, awareness expanded, practices deepened. And when I returned home, I kept up the habit, making it a practice. I would recommend this practice to everyone.

In conclusion, may I offer thanks to all the great sages and saints who, as instruments of that Highest Power, have handed down—and continue to grace us with—the timeless wisdom of the great science of Yoga. OM Shanthi, Shanthi, Shanthi. ■

**Once we surrender to God, once we give everything to God, we become renunciates, because we possess nothing. Then, we have nothing to worry about.**

**"The Lord is nigh unto all them that call upon Him,  
to all that call upon Him in Truth."**

**— a Psalm of David**

# THANKSGIVING AT YOGAVILLE

## AN ATTITUDE OF GRATITUDE

by Swami Sarvaananda



For many, Thanksgiving is a special holiday, a time for friends and family to gather, to share fun and fellowship, to reflect, and to look to a better future. It's a time when we recognize the need and right of humankind to seek and to be guided by the Divine and to give thanks—to be grateful.

With respect to the original pilgrims who came to America, they could have chosen to be angry and filled with despair regarding their fate. They had fled from their homeland, lived for twelve years in another, and then sacrificed everything for an arduous journey to an unknown land. Having arrived, they landed in the wrong place, in a harsh, cold climate, with no food

and plenty of sickness. Yet, the first thing that they are reported to have done was to stop, pray, and give thanks for a safe arrival. A year later, after more than half their number had died, after sacrifices and tribulations, the survivors instituted an end-of-harvest celebration to feast, to play games, and to offer thanks for their new life. They were, indeed, guided by an attitude of gratitude, faith and devotion.

In the same spirit, Sri Gurudev, Swami Satchidananda, has said, "If you really want to develop more faith and devotion, then think about the great benefits and gifts that you have been constantly receiving. The more you think of them, the more you feel grateful, the more you feel devoted, the more you feel love."

Look around! What a plateful of blessings we have: the *sangha* of new and old friends, the teachings of the science of Yoga and, probably most in our hearts these days, the teacher who brought them to us, our beloved Gurudev. The scriptures say that there are three great blessings one can receive: a human birth, a thirst for the Truth, and a spiritual master. Imagine—we have been given all three! What a chance for each of us to show our gratitude for all the lessons, for all our strengths and weaknesses, and for the opportunity to grow in grace.

There are many ways in which we can express our gratitude; for example, we can steadfastly cultivate an attitude of gratitude, rising at dawn to celebrate the light, the life,



the joy of service. Then, during the day, we can memorize the words and follow the advice of this simple verse from our Vidyalayam's [the Vidyalayam, or Temple of Learning, is the Yogaville school] version of the *Thirukkural*, a South Indian scripture: "Never let the memory of a good deed pass away/But forget a wrongdoing that very same day."

Have you ever noticed that a puppy once treated kindly will always wag its tail, even if treated unkindly at other times? If such a beautiful little creature can apply the teachings of the *Thirukkural*, why not each and every one of us? "Never let the memory of a good deed pass away/But forget a wrongdoing that very same day."

Yet another way to experience gratefulness is to learn from the words of our living teachers. The following story from *The Master's Touch* gives us food for thought. A devotee once phoned Sri Gurudev, saying, "I don't even know what to say to you, but thank you, thank you for all that we see and, above all, thank you for that which we cannot see." After one of his famous, long telephone pauses, Sri Gurudev whispered, "Yes, the conscious mind cannot see it all. It can see only a small part of what is happening. The conscious mind cannot see what is REALLY HAPPENING."

Today, of all days, many of us are in

awe of that Divine Perception. For we are totally grateful for what seems to be miraculous intervention regarding Sri Gurudev's physical health: medical check-ups somehow held at the right time and specialists somehow in the right place. Who could have known what was REALLY HAPPENING, fifteen or so years ago, when a skinny, highly-stressed young college student took a Hatha Yoga class to learn to relax? Who could have known then that we would be here today feeling so grateful for all that he has accomplished thus far? I speak, of course, of Dr. Deenabhandu Ornish, cardiologist and author of the best-selling books, *Stress, Diet and Your Heart*, *Dr. Dean Ornish's Program for Reversing Heart Disease*, and *Eat More, Weigh Less*, who directly and wholeheartedly offered his time, energy and knowledge in the service of Sri Gurudev's physical health. Those of us who knew the boy and now know the man appreciate how Deenabhandu attributes and dedicates his achievements to the teachings of Yoga and Sri Gurudev, and we are inspired to see the devotee, in his own way, serving the Master.

That time has come for all of us. It's time for us to gather together the teachings, the gems, that have been granted to us, so that we may use them to serve one another and to serve everyone and everything around us. ■

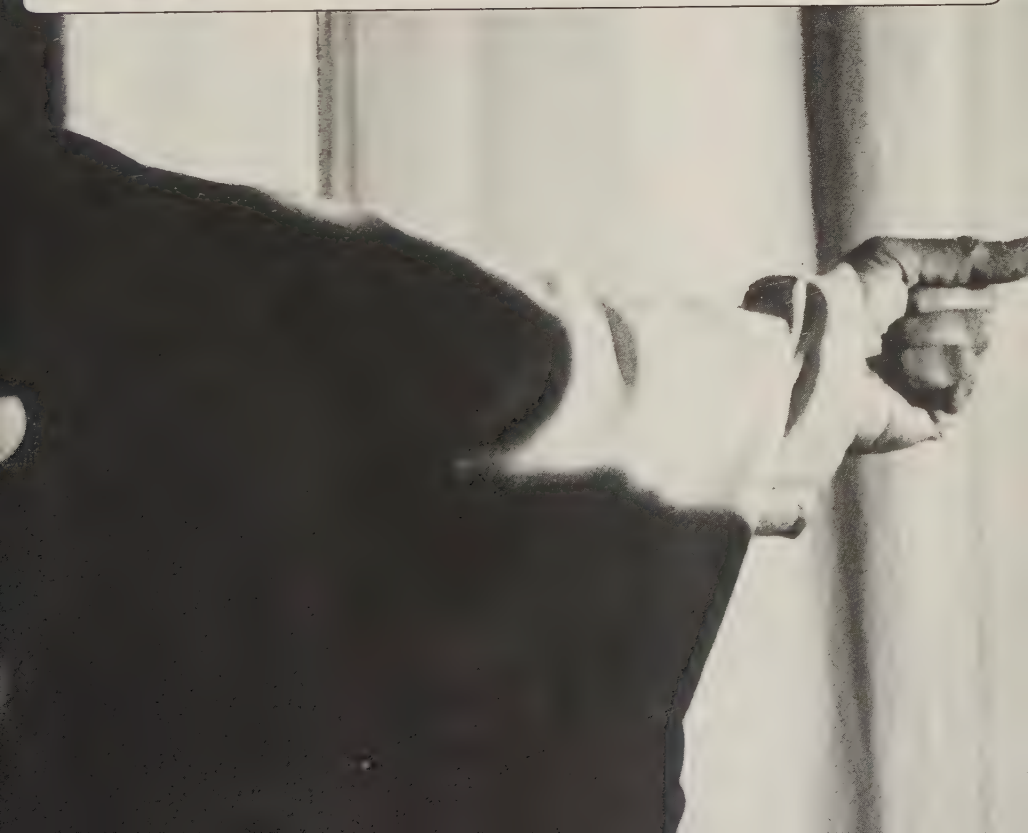


Sri Gurudev with Dr. Deenabhandu Ornish





**IF YOU  
WANT GOD,  
BECOME  
GOD SOON.**







# KAILASH PRAYER

I bow to Lord Shiva, to Kailash  
I come - Lord of the Moon and the Sun  
dancing so beautifully day and night  
bestowing the world with Your Light

•

Have mercy, Lord Siva, to Kailash  
I come - Lord of the Moon and the Sun  
dancing in harmony day and night  
bestowing the world with Your Light

•

Who else can I turn to when all  
else has failed - cutting me deep  
like a knife - You are the Rudder  
and You are the Sail - and You are the  
Wind of my life

•

Please bless me, Lord Siva, to Kailash  
I come - Lord of the Moon and the Sun  
dancing eternally day and night  
bestowing the world with your Light.

– Swami Gitananda  
*Integral Yoga Teaching Center,*  
*Los Angeles, California*

# YOGA AND HEALTH

## A LAUGH A DAY KEEPS A DOCTOR AWAY

by Milton Friedman

"Take two jokes and call me in the morning." That's the prescription of many physicians, nurses and psychologists who believe that you can laugh your way to health. Today's healers offer succinct advice: "Don't take your life too seriously; it's temporary."

Over the last ten years, conferences for health professionals on the "Healing Power of Laughter and Play" have been held throughout the United States. A number of hospitals have instituted "laughing rooms." Steve Allen, Jr., M. D., son of the television comic, teaches courses on stress management and humor. According to Dr. Allen, "He who laughs last, lasts." O. Carl Simonton, M. D., a cancer specialist, is noted for his innovative use of visualization techniques in treating malignancies. At the Simonton Cancer Center in Pacific Palisades, California, Dr. Simonton has now added humor to augment other healing modalities.

Nurse Deborah Leiber of Palo Alto, California, has organized the NFL—not the National Football League, but "Nurses for Laughter." The nurses' slogan: "Caution: humor may be hazardous to your illness." Another nurse, Alison Crane, from Chicago, has become a full-time humor consultant. She is presently teaching hospital personnel how to use humor techniques to aid in healing. "The effects of laughing are similar to aerobic exercise," said Crane, "and that's why they call it internal jogging. A good belly laugh a day may keep the doctor away for both physical and emotional reasons."

Dr. Annette Goodheart, a psychothera-

pist who offers laughter therapy, has explained that her cathartic therapy is based upon an interesting premise: "We don't laugh because we are happy; we are happy because we laugh." Even pets are relaxed in an atmosphere of mirth, Dr. Goodheart has observed. And why do women usually live eight years longer than men? Goodheart says that society approves of giggling and laughter among girls and women but ridicules smiling males.

"Laughter is cosmic joy juice. . . we pretend that we are separate from one another. But the contagion of laughter reminds us that we are all one. We don't need a reason to laugh. . . and we don't need to explain why we let go with laughter, lose muscular control, loosen up, and feel so much better. But it is known that facial muscles that activate smiles and laughter are connected with the thymus. Without laughter, the thymus shrinks," says Dr. Goodheart. "Do you want a shrunken thymus or a juicy, healthy thymus?" she asks. Dr. Goodheart blames rigid religions, with their *mea culpa* concept of sin, shame, and guilt, for inhibiting the spontaneous joy and laughter inherent in children and for suppressing the mirthful spontaneity that nature evokes.

According to Dr. Joel Goodman, "Stress is not an event in itself, but a perception of an event." He is convinced that "people who use humor to cope with everyday problems don't show the kind of physiological responses to stress as the humorless—it is the dead serious type who drop dead." The Goodman approach includes self-help techniques in developing individual humor capacities. This



does not involve memorizing stale jokes, but in realizing that everyone can find personalized humor that works. To achieve a creative mindset, one can assemble a laughter first-aid kit. It would include the kinds of amusement that have always worked—jokes, cartoons, comic cassettes, or anything that evokes laughter. This kit may stimulate levity in the face of impending stress.

Thomas A. Edison, the inspired inventor, is said to have collected humorous tidbits. Following Edison's death, it was found that his desk drawer contained clippings and scraps of paper inscribed with all manner of quips and jokes. An Edison favorite: "When down in the mouth, remember Jonah. He came out all right."

Abraham Lincoln knew how to link humor with compassion. Before presenting his draft of the Emancipation Proclamation to the cabinet, he eased tension by reading from a humorous book. Just as Macaulay observed of Addison, so too might it be said of Lincoln: he possessed "a mirth consistent with tender compassion for all that is frail and with profound reverence for all that is sublime."

Other American presidents have also followed Lincoln's example and have used humor to their political and popular advantage. President John F. Kennedy said, "There are three things that are real: God, human folly, and laughter. The first two are beyond our comprehension. So, we must do what we can with the third." President Gerald R. Ford liked to laugh so much that he hired a leading Hollywood gag writer, Robert Orben, to spice his speeches with hilarious openers.

Humor in healing is as old as civilization. For example, the Bible's Old Testament instructs in *Proverbs* 17:22 that "a merry heart doeth good like a medicine." And Chuang Tzu, the most spiritual of the

Chinese philosophers, saw humor in the pretentious egoism of self-proclaimed "channels" and "masters" of his time. The Taoist sage observed: "He who knows does not speak; he who speaks does not know."

Poet Tennyson noted that humor is generally the most fruitful in the most solemn spirits. He said, "You will find it even in the Gospel of Christ." Philosopher Kierkegaard examined the laughter and gaiety in the heart of God, while author G. K. Chesterton depicted Christianity as a religion of joy that offered "cosmic contentment." Early Christians saw humor

## **If humor will heal individuals, why not laugh our way to peace by healing world tensions?**

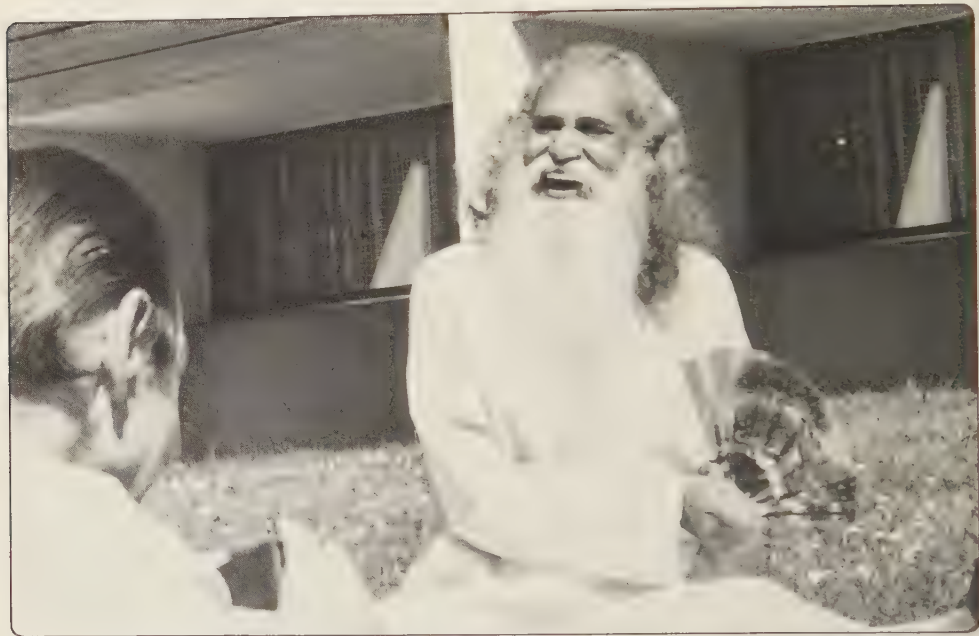
as redemptive and Jesus as possessing a wry, gentle wit. Aristotle noted that "no society is in good health without laughing at itself." And Benjamin Franklin, in *Poor Richard's Almanac*, offered hilarious wisdom. An example: "Mary's mouth cost her nothing, for she never opens it but at the expense of others." Throughout the ages, the savants have known that a smile costs nothing but gives much.

If humor will heal individuals, why not laugh our way to peace by healing world tensions? This idea came to Laurence Peter, author of *The Peter Principle*, who, in discussions with James Boren of Washington, D. C., and other leaders of the Workshop Library on World Humor, arrived at a concept for a cultural exchange of humorists between the U. S. and the U. S. S. R., which led to this year's [1988] visit to the United States of five Soviet humorists, including the editor-in-chief of the Soviet humor magazine, *Krokodil*. Next year, a group of American humorists will tour the Soviet Union. Boren commented: "Though a humorist may bomb occasionally, it is still better to exchange humorists than bombs...you can't fight when you're laughing."

Charlie Chaplin, the twentieth century's pre-eminent comedian, perceived the role of

humor in retaining humane instincts in the human race. In the concluding speech of his immortal film, *The Great Dictator*, Chaplin said, "Our knowledge has made us cynical; our cleverness, hard and unkind. We think

too much and feel too little. More than machinery, we need humanity. More than cleverness, we need kindness and gentleness. Without these qualities, life will be violent and will be lost." ■



"He who laughs last, lasts."

#### AMERICANS TURNING TO YOGA

Yoga and meditation are no longer for Eastern mystics or eccentric, vegetarian young men and women: [They have] arrived in the American mainstream as "alternative medicine," along with acupuncture and homoeopathy. Thousands of American doctors are now prepared to coexist with the practitioners of alternative medicine and, indeed, refer their patients to them when modern medicine can help them no more.

The prestigious Harvard Medical School plans, next year, to offer a course on "unorthodox" medicine. Similar courses and lectures are already available to medical students at Georgetown University, at the University of Kentucky at Louisville, at the University of Arizona, and at the University of Massachusetts. Maharishi Mahesh Yogi's institution has already trained Western doctors in Yoga and meditation.

The reason why Yoga and meditation have entered into the mainstream and are no longer distrusted as "anti-Western" or anti-Christian" is that though a person meditating or doing Yoga still looks a little odd to many Americans, too many patients are giving testimony to friends as to the effectiveness of these techniques.

—from *MLBD Newsletter* 11/92, vol. xiv, no. 11, p. 8



# VIDYALAYAM CORNER

## SAINT FRANCIS OF ASSISI

by Prabhu Adie



*The following, continued from the last issue of Integral Yoga magazine, comes from a biography of St. Francis that was composed by Prabhu Adie, son of Paramedwari and Sadasiva Adie. Prabhu wrote his nineteen-page biography—replete with computer graphics—when he was ten years old.*

### St. Francis and the Leper

One afternoon, Francesco and his friend, Leo, were walking in the forest. "What is the thing that you hate most?" asked Leo. Francesco looked at Leo and said, "A leper. I hate lepers!" They walked on for a little while and it started to rain, so they walked into the forest and found a cave. Leo went to sleep, but just when Francesco was about to go to sleep, a voice said, "In the morning,

whatever road you take, there will be a leper on that road. You have to embrace the leper and kiss him; then, take him in your arms."

When Francesco woke up, he shook Leo and said, "We have to go." Leo moaned but didn't wake up. Francesco shook him harder, and Leo said, "It's too early to get up." Francesco answered, "We have to go!" So, Leo got up, and while they walked, Francesco told Leo what had happened the night before, when he had heard the voice. After a while, they heard bells. Francesco looked up and saw a hooded figure. Leo asked him, "Are you sure you can do this?" "I have to," answered Francesco. He ran up to the leper, and as he got closer, he saw that the leper's lips were shriveled up and that his right ear was missing. Francesco hugged and kissed the leper and carried him to Leo. They walked for a couple of feet, and then Francesco looked down: the leper's rags had fallen to the ground. "It was Jesus," said Francesco.

After Francesco had seen Jesus, he still had a regular life of parties and he would take walks in the woods. One day, while he was walking in the woods, he found a church that was falling down. The altar was falling down, too, but there was a wooden crucifix on it. Francesco started to pray, and the wooden Jesus lifted its head up and said, "Rebuild my church, Francesco."

Francesco went back to Assisi, took some cloth from his father's store—his father was away on a trip—got on his horse and rode to the next town to trade the cloth. He was so excited that he sold his horse, so he had to walk back to Assisi. Francesco

bought all the stuff he needed and started to rebuild the church.

When Francesco's father, Pietro, came back from his trip and learned that his son was spending all his money to rebuild a church, he was furious, and the next time Francesco came into town, Pietro dragged him to his house and locked him in the dungeon. But when Pietro went off on a trip again, his wife, Lady Pica, let Francesco out, and he went to a cave that he had found earlier.

In the cave, Francesco started to pray, and while he was praying, a voice said to him, "Go and face your father." So, Francesco went back to town. In town, everyone started making fun of him, and when Pietro saw him, he grabbed Francesco and took him to the judge. Francesco said, "I can only be judged by the Bishop." So Pietro dragged his son to the Bishop. The Bishop asked Pietro to tell his side of the story, and Pietro said, "He took my cloth, and I want him to pay me back." Francesco said, "Here you go," and he took off all his clothes, gave them to his father, and walked out of the town.

After Francesco had rebuilt three churches, he wandered in the woods. He had made a tunic for himself, and, one day, he found a small church and a monastery called Portiuncala. Francesco liked the monastery, so he decided to live there and rebuild it.

Now that Francesco was a beggar, he would beg for rocks and cement. When he finished the church, he invited the old priest from San Damiano to hold Mass there. While they were having Mass, Francesco was wondering about what God wanted him to do. Just then, the priest was reading the lesson from the Bible that said, "You should go and preach and do not take any shoes or an extra pair of clothes." "That's what I'm going to do," thought Francesco. The next day, he started preaching. He went to Assisi and preached about God.

Francesco's voice was very powerful, and people were attracted to him. Two people who had heard him preach, Bernardo and Peter, were very rich lawyers, and they liked

Francesco a lot. In fact, Bernardo frequently invited Francesco to his house. One night, Bernardo stayed up late and listened to Francesco praying. From then on, he would stay up, listening to Francesco and, then, early before the sun rose, he would get into bed and pretend to be sleeping.

Bernardo and Peter both decided to be like Francesco, so Francesco said, "I will flip through the Bible three times and that will tell us what we have to follow." The first time Francesco flipped through, he read, "Sell all your stuff and give the money to the poor." This was for Bernardo. For Peter, Francesco read, "Take nothing with you when you travel." Then, for himself, he read, "Deny yourself."

### The Pope

So, Francesco, Peter, and Bernardo followed these three rules. Both Bernardo and Peter sold all their stuff and gave the money away to the poor, and they went to live with Francesco.

At this time, Lent was coming up and Francesco went, with a single loaf of bread, to a mountain that was close by. He decided to pray there for forty days. Francesco had been praying for about thirty days and had not eaten any of the bread, and he thought, "My ego must be pretty big to think that I am better than Jesus." So he cut the piece of thirty-day-old stale bread and forced it into his mouth.

By now, hundreds of people came to the little monastery, Portiuncula. And the people of Assisi were getting angry because, now, they didn't have one or two beggars, but fifty. They complained to the Bishop, and he talked to Francesco: "Francesco, why don't you and your Brothers Minor go and build a monastery and a farm. Then, you could sell the crops and use the money to buy food." Francesco answered the Bishop: "Because when you own something, you want to protect it. It says that right there in the Bible." "I know what it says in the Bible! And why do you have to be such a disagreeable person!" exclaimed the



Bishop. "Okay," said Francesco, "I'll go to the Pope to get his permission."

So Francesco and some of his disciples walked barefoot all the way to Rome. When they got there, they waited for three days until, finally, a Cardinal asked them what they were doing there. Francesco explained, "We are waiting to see the Pope." The Cardinal laughed, but he liked the Brothers Minor, so he arranged for them to meet with the Pope. When they went inside the golden church, the Pope asked, "Who are these filthy people?" "They are the preachers from Assisi, My Lord," answered the Cardinal. The Pope declared, "They deserve to preach to the pigs! Get out!"

Francesco and the Brothers Minor left the church and preached to the pigs. When the Pope found out, he thought, "They are so humble." That night, the Pope had a dream that his church was falling down, but it stopped falling because a little man was holding it up, and when he looked closer, he saw that the little man was one of the preachers from Assisi. The next day, the Pope asked his guards to get the preachers. When they arrived, he asked Francesco his name:

My name is Francesco and these are the Brothers Minor."

What do you want?

We want to have your permission to live like Jesus."

That is granted."

Satisfied, the Brothers Minor went back to Assisi.

### Saint Clare

In Assisi there was a girl who was about seventeen years old; her name was Clare. On her eighteenth birthday, she was supposed to be married to a young boy whom she didn't like. Clare was very spiritual, and she liked

Francesco a lot, so Francesco and his disciples held a meeting, where they decided that Clare could join them. On the night before Clare's eighteenth birthday, with the help of her aunt, she went to San Damiano and became a nun. When Clare's parents discovered that Clare had run away to San Damiano, they were furious. But, when they got there, they couldn't take her away because she had already become a nun.

A couple of weeks went by and Agnes, Clare's younger sister, also decided to join the convent. When her parents found out, they were **very, very, very** mad! All of Agnes' relatives in Assisi rode to San Damiano and went straight to Agnes. Clare didn't know what to do, so she prayed. When Agnes' relatives tried to pull her out of the church, they couldn't even budge her. They tried everything; they even tried to put a rope around her and have the horses pull her, but nothing worked. So they realized that God must really want her, and they left. ■

*(to be continued in the next issue)*



# DAY-BY-DAY WITH SRI GURUDEV

## Chicago

On Wednesday, 1 September, Sri Gurudev was welcomed by devotees and friends at O'Hare International Airport. Gurudev had come to Chicago to participate as one of the principal speakers at the 1993 Parliament of the World's Religions.

Dignitaries from fifty-six nations and one hundred twenty-five religious, spiritual and interfaith groups came together to make this event a milestone in the movement toward interfaith dialogue and global harmony. Some of the

major presenters included the Dalai Lama, Swami Chidananda Saraswati of the Divine Life Society, Rishikesh, Dr. James Park Morton, Dean of the Cathedral of St. John the Divine in New York, Mata Amritanandamayi, Thich Nhat Hanh, Dr. Hans Kung, and Pir Vilayat Khan. Mother Theresa had also planned to participate but was not able to attend because of health reasons.

This Parliament was the centennial celebration of the 1893 World's Parliament of Religions, which was part of the World's Columbian Exposition, marking the commencement of interfaith dialogue. The 1993 Parliament addressed critical issues that face humankind as we enter the twenty-first century, and the conference culminated with the creation of a document entitled "Towards a Global Ethic," which was signed by religious leaders. In addition, plans were made for continued interfaith dialogue on the local, national, and international levels.

As one of the co-sponsors of the Parliament, Integral Yoga International had a beautiful booth in the exhibition hall. There were over six thousand registrants for the Parliament, and several hundred attended Sri

Gurudev's talk in the State Ballroom, where there was standing room only.

In his speech, "Spiritual Unity and Global Harmony," Gurudev talked about the millions of lives lost in the name of God and religion. He said, "Spiritual unity is already there; we are all one in spirit. It is only a matter of remembering it. . .we have to dig deep and then realize the Truth." Gurudev

explained that one hundred years ago, at the first Parliament, the world was not yet ready but that "this is the time now to know each other.

**...this is the time now  
to know each other.**

How important it is to come together, to know each other and to live together."

Gurudev also pointed out that everyone seems to believe that his or her truth is the only truth; therefore, we think that others are wrong. According to Gurudev, we need to go more deeply into what the *Bhagavad Gita* and the Bible mean by "I am the Way," and we must also go more deeply into ourselves to find our real identity, to discover our true Self. When we discover our true identity, then we no longer have a "dent-al" problem, because we use our identity without getting caught in it. Liberation doesn't mean to discard identity, but, instead, to use it without getting caught up in it. Moreover, explained Gurudev, "we are all the same spiritual identity; we are just playing our parts. We are actors on the stage, playing our parts. Play well. Keep both the spiritual and the worldly vision, using both simultaneously, forgetting neither."

The message Gurudev conveyed was that if we can remember that we are always one, then there will be global harmony, which is the purpose of religion. He declared, "We are all in harmony with each



unier. That is the purpose of all the religions.

Gurudev also mentioned that to have that feeling of unity and to express it, we need to change our hearts by returning to the source:

Religion means to return to your source. You were *fine* originally, but you became *defined*. When you return to your Source, you get *refined*. You can choose any path back to the Source. The *Gita* teaches that it doesn't matter what practice we do. All the rivers flow into the ocean.

Furthermore, Gurudev confirmed, we are refined when we return to our fineness. He explained, "When are you a refined person? When you return to your fineness. That is the essence of religion. You are fine. You have been defined. You get refined." Gurudev also counseled: "Religion begins with you. Spiritual unity begins with you. You realize your Spirit, and then you see the Spirit in others." In other words, continued Gurudev, with our Divine eye, we can see the spirit of others. Regarding global peace and harmony, Gurudev remarked that we need the "hearts" of states rather than the "heads" of states to meet, for "if we want to have that unity, if we want to express that unity, then all we need to do is to change our hearts, to make our hearts pure."

In addition to speaking at the Parliament itself, Sri Gurudev was very active during his stay in Chicago, meeting and visiting with dignitaries and friends. He also graced us after the Parliament by speaking to a group of more than sixty-five devotees and friends during a gathering hosted by Lakshmi and Jai Luster and Bharati Handmacher. Everyone who attended felt the blessing of his presence and teachings. It was a heartwarming experience long to be remembered by Sri Gurudev's Chicago and Rockford disciples.

—Bharati Handmacher

## New York City

On the evening of 14 September, at the Community Church of New York, Sri Gurudev was part of an interfaith panel in a program sponsored by The Temple of Understanding. The title of the program was "How to Cope with Life on the Edge: Practical Advice from Spiritual Leaders," and Gurudev was joined by Imam Mohammad Bashir Arafat, Rabbi Balfour Brickner, Dr. Bernard Tetsugen Glassman, and Sister Joan Kirby.

During the discussion, Gurudev explained that stress doesn't begin with an external situation; it starts with the individual. He said that our first and foremost duty is to find our own center, seeking the Kingdom of God within, where everything else "will be added unto you." Gurudev further noted that when we find our own center, through meditation and prayer, then we will also find the center in everyone and everything.

Gurudev also stressed that we create the world around us, that the world is nothing but our own projection, and that if we want to be useful to the world, we have to prepare ourselves. In connection with the recent move toward peace between the Palestinian Liberation Organization and the State of Israel, Gurudev observed that it took forty years for the two leaders, Yasser Arafat and Yitzhak Rabin, to finally come together because all that time they were using their heads, separating themselves from the other. However, continued Gurudev, it was not a waste of time. It just took them a long time to learn the lessons so that, finally, they could dissolve their identities, their ego-centered identities. Gurudev noted that we can see this situation in our own lives, too, when we think only of ourselves, using our heads and not our hearts. For it is in the heart that we experience love, first in ourselves and then in others.

At the end of the program, the panelists answered questions from the audience. One person asked what he could do about the situation in Bosnia. Gurudev cautioned the person not to lose himself in pain, but rather

to feel compassion without allowing the pain to affect him. He explained that, on the other hand, pain is sometimes a blessing, because it is pain that purifies us, it is through pain that we purge our own misdeeds. Gurudev suggested to the questioner that he give others the courage to face the pain and to keep the mind hopeful.

Another person sought advice about awakening the *Kundalini*, complaining that he had learned different types of Yoga from different masters with conflicting teachings and that he was now confused and losing energy. Gurudev recommended that he forget about *Kundalini*, because *Kundalini* awakens by itself when the body and mind are ready. Gurudev further explained that *Kundalini* is the Divine Energy in us all and that it is ready to come to the surface, bringing good results to our lives, when the body

is strong, the mind is clean and calm, and when we find the peace within ourselves. He emphasized that when we make ourselves clean instruments, in body and mind, then God—which is *Kundalini* itself—will come to us. Gurudev cautioned

**“Let God use you naturally  
before you try to use God.”**

that since many people have ruined their lives by awakening the *Kundalini* prematurely, one shouldn't go to any masters who talk about *Kundalini*. He observed that none of the great masters have taught that way, because the process should be allowed to happen naturally. Gurudev's final recommendation was: “Let God use you naturally before you try to use God.”

The evening ended serenely with each of the panelists offering a closing prayer from his/her tradition. ■

— Kumari de Sachy

If ye realize the Emptiness of All Things,  
Compassion will arise within your hearts;  
If ye lose all differentiation between yourselves and others,  
fit to serve others ye will be;  
And when in serving others ye shall win success,  
then shall ye meet with me;  
And finding me, ye shall attain to Buddhahood.

— “*The Hymn of the Yogic Precepts of Milarepa*”



**IN MEMORIAM**  
**HIS HOLINESS**  
**SRI SWAMI VISHNUDEVANANDAJI**  
**MAHARAJ**  
**1927 - 1993**



The auspicious date of 9 November 1993 marked the passing from our midst of His Holiness Sri Swami Vishnudevanandaji Maharaj, one of the far-reaching, luminous rays of that great effulgent Light of the Himalayas, Sri Swami Sivanandaji Maharaj.

Swami Vishnuji, as he is affectionately called, was a brother monk of our Sri Gurudev and a fellow servant of the Lord in disseminating the great wisdom and practice of Yoga.

In so doing, he helped to promote peace and healing among people all over the globe.

Swamiji was born in Kerala, South India, on 31 December 1927, and met Master Sivanandaji at a very young age; hence, he was an exceptionally youthful and vibrant instrument when commissioned in 1958 by his Master to go to the West. He was sent off with the words: "People are waiting!" Ever faithful to his Master's call, Swamiji worked

tirelessly and dynamically for more than thirty years, instituting Sivananda Yoga Vedanta Centers and Ashrams in locations far and wide, including Montreal, Montevideo, San Francisco, London, Nassau, and Tel Aviv.

One of the most internationally prominent interfaith leaders and peace activists of our time, Swami Vishnuji became known as the "Flying Swami" for his daring peace flights over troubled areas of the world. These flights were made in a small, two-engine Apache aircraft, from which Swami Vishnuji "bombed" both sides involved in a conflict with flowers and leaflets calling for an end to violence.

At the time of his passing, Swami Vishnuji was in India on a final pilgrimage for world peace and inter-religious understanding. In fulfillment of his wishes, his body was committed to the River Ganges by a group of faithful students and friends. His spirit will ever live on in our hearts.

## DR. MISHRA

Dr. Mishra was one of the first Yoga masters to come to the West in the early 1960s. A medical doctor, he pioneered research in the area of applying the ancient wisdom of Yoga therapy to Western medicine. One of his major texts, *The Textbook of Yoga Psychology*, became a classic for understanding what Patanjali's *Sutras* could offer Western psychology. An erudite Sanskrit scholar, Dr. Mishra promoted this classical scriptural language as an important area of Vedantic study. In fact, one of his senior students, Vyaas Houston, developed a technology of Sanskrit instruction based on his training and instruction with Dr. Mishra, a technology most useful for the Western scholar.

Dr. Mishra also established Ananda Ashram in Harriman, New York. A few years after Sri Gurudev's arrival in America, his New York Integral Yoga Institute students

sought a conducive environment in order to experience Yoga in depth, and it was at that time that they formed a close bond with Dr. Mishra and his Ashram. For several years, Sri Gurudev and the IYI members spent weekends at Ananda Ashram, and during a period when Dr. Mishra had to leave the country, he entrusted the care and instruction of Ananda Ashram to Sri Gurudev. So, for many years, there has been a close bond between these two spiritual masters.

In his later years, Dr. Mishra received *sannyas* initiation and became known as Shri Brahmananda Sarasvati. Despite ill health and having suffered several strokes, Dr. Mishra gave daily discourses and lectures, leaving behind a vast legacy and storehouse of Vedantic teachings.

All the members of the Integral Yoga Institutes and Ashrams join the devotees of Shri Brahmananda Sarasvati in offering our love, respects and prayers that his noble soul continue to guide all sincere students.

## KIRUPANANDA VARIAR

Kirupananda Variar offered his life in complete faith and surrender at the feet of Lord Muruga. He became a great Muruga *bhakta*, traveling throughout India and the world, promoting worship of Lord Muruga. He sang ancient verses of Lord Muruga, composed prayers and praises to Lord Muruga, and was a great orator. Kirupananda Variar did not give scholarly discourse; rather, he spoke powerfully, from the depths of his own devotional experience, transforming the lives of many—a twentieth-century Kabir or Tulsidas.

Sri Gurudev had long admired and respected Kirupananda Variar. Even as a young child, Gurudev had gone to listen to his *bhajans* and talks. More recently, Gurudev experienced the great joy, on several occasions, of welcoming Kirupananda Variar to Yogaville, where he performed Muruga *pujas* and shared his insights and wisdom. ■



# ON WINGS OF LOVE

## I

You came to us  
On wings of Love  
To teach us how  
To rise above  
The joy, the sorrow,  
The pleasure, the pain  
Of life lived on  
This earthly plane;

## II

As pure as the dove,  
As graceful and free,  
You radiate One Reality;

## III

To all four corners  
Of the earth  
You reveal the purpose  
Of human birth:

## IV

To serve the Lord,  
To shed the Light,  
To live in Love  
By day, by night;

## V

Beloved Gurudev,  
On your seventy-ninth Jayanthi,  
We offer thanks!  
OM Shanthi, Shanthi, Shanthi.

— Kumari de Sachy



The flowing river is lost in the sea;  
The illumined sage is lost in the Self.  
The flowing river has become the sea;  
The illumined sage has become the Self.

– *Mundaka Upanishad*

Loving Jayanthi wishes  
to our Beloved Gurudev from your  
Satchidananda Ashram – Yogaville Family



O.M.

With our ears may we hear what is good -  
With our eyes may we behold thy righteousness  
Tranquil in body, may we who worship thee find rest  
O.M. peace, peace, peace  
- Mundaka Upanishad

Loving Jayanthi wishes.  
The Rao Family  
San Antonio, Texas



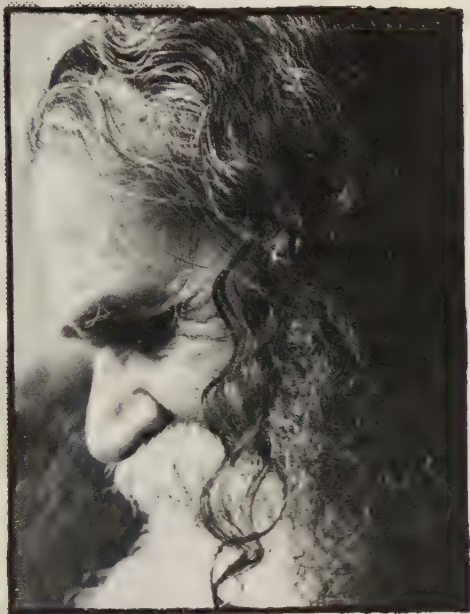
# HAPPY JAYANTHI GURUDEV!

We're not drinking or smoking  
And we don't cuss.  
Learning to love each other  
As you love us.

Life in the Apple  
Can take its toll—  
Thanks for this oasis  
Which waters our soul.

*— all love from  
your New York kids.*





*The greatest bliss, the highest joy, embodiment of wisdom absolute, non-dual, boundless like the sky, He is the goal of 'Thou art That'.*

*One, eternal, pure and still, witness of the whole universe, beyond mind's grasp, of gunas free, to that guru may my worship be.*

*Birthday blessings from your San Francisco children*



*"It's very simple. Lighten yourself, you are enlightened." — Sri Gurudev*

*Wishing you a happy Jyanthi and sending you all our love,  
— The Patodia Family Sarnia, Ontario*



**HAPPY JAYANTHI!**



**WE WILL DO A LOT OF JAPA  
AND GROW TO BE LIKE PAPA!**

*Your children from  
the Integral Yoga Institute  
of Belgium*

**LOVE AND BLESSINGS  
FOR A HAPPY JAYANTHI!**



*From your  
Chicago – Rockford IYTC*

**BELOVED GURUDEV,  
HAPPY JAYANTHI!**

**Ever at your lotus feet,  
(P. S. Thanks for the ladder!)**

*Your Newcastle “Coal-Lights”*

**BELOVED GURUDEV,  
HAPPY JAYANTHI!**

*from your devoted  
Integral Yoga Distribution Staff*

**BELOVED GURUDEV,  
HAPPY JAYANTHI!**

*Your Santa Barbara IYTC*

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HAPPY JAYANTHI!**

**Thank you for all  
the love and blessings  
that you shower upon us every day**

*The Shakticom Staff*

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**OM Shanthi**

“Ultimately, your lower nature should get combined with the higher nature. Without that there’s no spirituality.”

– *Sri Gurudev*

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– *Sri Gurudev*

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– *Sri Gurudev*

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“Without the proper diet, all other practices will take a longer time.”

– *Sri Gurudev*

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**– Sri Gurudev**

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one and the same person."**

**– Sri Gurudev**

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the worldly vision, using  
both simultaneously,  
forgetting neither."**

**– Sri Gurudev**



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